

[At the request of some friends of the author we give place to the following letter.—Ed.]

The passages in italics and in brackets are *expurgated* in this Society's edition. Mary is permitted to announce that the negroes have become British subjects, to express her apprehensions of riot and ill-demeanor, confusion and tumult as consequences of emancipation, and to indulge the hope of seeing negroes in Heaven, where they will not be persecuted. But she is not permitted to allude to the cruelties and social conditions to which these same negroes had been subjected. The expurgated passages involve no doctrinal points of dispute.

Very strong is it that while the Society will not even in distant lands, it brings against the traffic in human beings arguments equally effective and valid against its traffic in men, women and children. Thus you urge the duty of doing as you would be done by, and the reason we shall feel at death for the suffering of our neighbor (No. 242) and the great responsibility to God for the results of our own selfishness (No. 339)—the waste of human happiness (No. 249) that the traffic "tears under the strongest bonds of society, it severs the tenderest ties of nature" (No. 249), the plea of the rumseller "that he is doing as he would be done by" is anything but this. It would be the martyrdom to *slave*, contrasted with obtaining "livelihood by such an employment" (No. 395). "We have you derived authority to procure a living at a safe price of conscience, charity and the dearest interests of others?" (No. 328).

The Society shrinks from the opposition it would encounter from Slaveholders, "your order already quoted, to vindicate the right of our country, pursued by the Society," and "therefore, there shall be unity of sentiment, and the practice of standard value shall be written, such as the Committee can approve, *there will be no property in holding that a Tract society engage in this traffic*" (No. 242). He is asked, "What is the object of the Tract Society?" and he answered promising that, when all evangelical Christians are united in condemning Slavery, both in theory and practice and when of course the *Monitor* is at his last gasp, and the cause of Slavery is no longer a subject of controversy, the Society will be no use in striking out its name. The Committee shall cordially agree to the suggestion that the Society shall not attack him, but be left to be used. In the meantime, while the *Monitor* is in full vigor and extending his ravages, you think it best, "that at least one institution should move for the abolition of the traffic, and that the Society should be the simple organ of the cause, and not the cause itself," "proclaiming Christ and him crucified," &c. *Harpy* is it, Sir, that this desire for peace, this longing to pre-

course, *my* thinking. You will be at no loss for arguments to show, if any anti-slavery action on your part will be merely diminishing your numbers, and thus lessening your influence. But you will also prevent your tracks and volleys from conveying religious truth to the inhabitants of the Slave States. The question of *unity* is not to be decided on estimate of probable receipts. Nor is it by any means certain that your policy is the wisest. In a pecuniary sense that one or two thousand dollars might be more profitably expended in procuring redemptive injuries to your Treasury. The persistence of the American Board in countenancing slavery in its mission churches, in deference to the contributions of its Southern patrons, called into existence the pious, flourishing and efficient "American Missionary Association," daily growing in strength and prolific factor. This new Institution is almost wholly supported by *former* members of the A. B. Board. In the last report of the Board, read the total amount of donations received the preceding year stated at \$299,703 90. Of this sum, 10,427 25 came from the Slave States and the District of Columbia. *In the last report* of the Association we find that the sum of \$31,136 00 for the year ending 1850 was derived from 10,000 slaves, virtually a *premium* paid by the Board on its *Slave State advertisements!* The American Tract Society, if I am not much mistaken, is destined to pay a premium of like kind.

You will perhaps say that it is better our Southern brethren should be saved as slave-holders, than as slaves. Grant that not at all, and then observe that, though the souls may be saved, because if you do, you cannot reach them by your tracks, which under God might lead to their conversion and salvation. If this principle be correct, it is wide application. The Territory of Utah is acquiring a large population, and will be a large market for the sale of slave property. Polygamy, but it is *safer* it should be saved as such, than not at all. Hence it becomes the duty of the Society, for fear of offending them, to av-

THE FEMALE ADVOCATES OF WOMAN'S RIGHTS.  
Synagogue cause has the following forcible remarks  
the two foremost Lecturing women of our time:

We defy anybody to produce a woman in any position  
and property, than Antoinette L. Brown in her public  
dresses. Before Mrs. Lucia Mott, in 1840, and before  
and moral grandeur, the more womanly and rever is hushed  
speech, and the more womanly and rever becomes human  
and gentle. And as to Lucy Stone, the music of her eloquence  
satisfies her every 'bloomer.' We well remember the time  
we were brought into the Convention in this city. Strongly  
used to some of the positions there taken, and prejudiced  
in particular, against this wholesale sort of women  
the public rostrum, which she did not particularly propitiate  
propitiate in her dress (of a pattern at which our taste  
was always revolted) when she made her appearance  
understand. Not long before the close of the Convention  
into our heart, before every particle of our hostess  
was melted away; at least for the time, and laid down, after  
was complete. When she closed, and laid down, after  
into this attention, we turned away, in a state of stupefaction  
perplexity, saying sorry to ourselves:

Like it or not, little woman, God made you an ORATOR!